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Remarks of the Qaraite Abu-Yusuf Yaqub al-Qirqisani by DR. A. HARKAVY. Extract from the Russian "Archæological Journal," t. VIII., pages 247 to 321, with the title in Russian: *Isvestia Karaima Abu-Jusufa Jakuba al-Kirkisani ove Yevreiskich Sektach.*

AMONGST the Karaitic treasures in the Imperial Library of St. Petersburg is to be found the theological work in Arabic of Jacob of Kirqisi (the old town of Circesium on the Euphrates), written in 937 A.D., with the title, "Book of Lights and Observations," divided into thirteen parts, of which the first contains an extended introduction, where the author, amongst other subjects, gives an account of the Jewish sects according to his knowledge. Of this interesting part Dr. Harkavy published the text *in extenso*, after having furnished some details of our author as well as an enumeration of his extant works and of those only known by quotations. The beginning of the first chapter is unfortunately missing; it seems to have contained the history of the origin of Qaraism, in Persia chiefly, but also elsewhere. We know most of these facts from later Qaraistic writers, who no doubt made use of Qirqisani's treatise. In the second chapter, our author gives the history of the various Jewish sects, with the dates of their appearance. They are the following: (*a*) the Samaritans; (*b*) the Rabbanites, during the Second Temple, beginning with Simon the Just; (*c*) the Sadducees, beginning with Zadoc and Boëtos; (*d*) the Maghars, or men of the Cave, one of them having the name Al-Iskanderani (the man of Alexandria), whose book is the most celebrated amongst this sect. There is also a small book with the title of ספר ידוע, which is also precious for the men of this sect; Dr. Harkavy suggests that by "this sect" the Essenes are meant. (*e*) There rose in the time of the Roman emperors Isi (Jesus) son of Miryam, who was crucified at the instigation of Rabbanites. (*f*) The Qariats who were found, as it is said, on the Nile, 20 *Pharsangs* from Fostat. (*g*) Then come the divisions of the Rabbanites, *viz.*, the schools of Hillel and of Shamai. (*h*) Then follow the various forerunners of Qaraism. (1) Abu Isi of Ispahan, called Obadiah, and his followers, who were called Isuyîn, at Damascus; (2) Yudgan, who it is said was a pupil of the former; (3) The chief of the captivity, the famous Anan, a contemporary of Khalif Abu Jafar al-Mansur (780), who was very learned in Rabbinic matters, and whose work was translated from Aramaic into Hebrew by Haya Gaon and his father. Here the liturgist Yanai is mentioned. (4) Then followed Ishmael of Oubar, in the days of the Khalif Al-Mustazam billah (942 A.D.). (5) After him comes Benjamin of Nehawend, who was also learned in Rabbinic matters. (6) Abi Amran of Tiflis (in Ar-

menia), called also Musa al-Safrani of Bagdad ; (7) Malk al-Ramleh, Mishiyah of Ocar ; (8) Daniel of Qums, also called al-Damagani. Qirqisani says : " This is all which reached us of these sects. The Qaraites of this time, who are derived from these various sects, differ so much, that we find scarcely two of them agreeing."

The third part contains the differences amongst the Rabbanites concerning precepts and ceremonies. The next chapter treats of those who represent God in a human dress, and attribute to him human action, such as we find in the books with the title שיעור קומה, אותיות דר' עקיבה, the book attributed to Ishmael (the high priest), better known with the title of היכלות דר' ישמעאל ; some others of these attributes are quoted in the Talmud, in the ethical treatise called יראת דמא (in the MSS. sometimes followed by מסכת אבות). There are also mentioned extracts from the following treatises, viz., סדר ניהנם, תלמוד בני רב and תשובת אהאב, Chapters v. to vii. give an account of the ritual of the Samaritans, of the Sadducees and the dwellers in caves. The eighth chapter has for its object the Christian religion, and is the oldest known document of the kind written by a Jew ; here we learn for the first time that David al-Moqametz, a philosopher quoted by Abraham and Moses ibn Ezra, and also by Jedaiah of Béziers (see *Histoire Littéraire de la France*, t. XXXI., p. 380, note 6, and addenda) was converted to Christianity, and that he translated from the Christian books, (in Syriac ?) a commentary on Genesis and on Ecclesiastes. It is said that David was converted at Nisibis by a man called נאנא, for which Dr. Harkavy proposes נונוס, *i.e.*, Nonnus. David's criticism on the Gospel is curious, and worth while translating in *extenso*. The full name of *Almoqametz* is David ben Merwan ar-Raqi, known as אלמקמץ ; this last expression Dr. Harkavy proposes to translate " the leaper " (Hebrew אלמקפץ), *i.e.*, David leaped from Judaism to Christianity, and probably back to Judaism, otherwise he would scarcely be mentioned by the Jewish authorities. Perhaps, however, the Arabic word אלמקמץ is formed from the word קמיץ " a shirt or cloak," and meant " putting on another dress." The ninth chapter treats of the habits of the sect אלקרעיה, who agree partly with the Samaritans and partly lean towards the Christians ; for instance, they keep both the Sabbath and the Sunday. Our author says here that he once believed that the sect of אלקרעיה sprang up after Christianity, until he read the book of *al-Moqametz* with the title of כתאב אלצראה (the meaning of which is uncertain), where it is said that Christianity is a combination of Sadduceeism and the sect called אלקרעיה. The tenth chapter treats of the ceremonial differences between the

Rabbis in Syria and Babylonia (Irak). Chapters xi. to xviii. give the ceremonial differences between the Qaraitic sects mentioned above. Finally the last chapter treats of ritual differences between the Qaraites of the time of our author and earlier, from the sects mentioned above.

It is certain that Jehudah Hadasi, in his book with the title of *אשכול הכופר* § 91 (MS. 88), made use of Qirqisani's present treatise, either in the original Arabic or in a Hebrew translation. Whether Arabic writers, such as Masudi, Sharestani and more especially Maqrizi, who treat more or less of Jewish sects, knew Qirqisani's work is doubtful. This will have to be carefully investigated by any one who undertakes to give us the history of the Jewish sects according to Arabic and Hebrew sources. But it is difficult to take advantage of Dr. Harkavy's learned introduction to his present monograph, because it is written in Russian, a language nearly unknown to Jewish scholars out of Russia. The same is the case with the Hungarian monthly *Szemle*, which has often useful pages concerning Jewish literature, that are lost for all except those who are educated in the Hungarian schools. The result is that they are consequently passed over, which will be the case also with articles and essays written in Russian. Patriotism is not necessarily shown either by language or by religion. We hope that Mr. Thatcher, of Mansfield College, Oxford, who is busy with a monograph on the Jewish sects, will be able to make more ample use of Dr. Harkavy's learned essay, than we could, by the kind assistance of Mr. W. Morfill, Slavonic Reader in the University of Oxford. He will moreover give Hadasi's information according to MSS., and not according to the mutilated edition of Gozlow (Crimea).

A. NEUBAUER.

Studien zur Geschichte der Orthographie des Althebräischen von Dr. LEO BARDOWICZ, Rabbiner der Israelit. Gemeinde in Moedling, Francfort-on-the-Main, J. Kauffmann, 1894, viii. and 112 pp.

THE object of Dr. Bardowicz's treatise is to demonstrate that the vowel letters *alef*, *hē*, *nāw*, and *yōd* were not used so frequently in the Bible MSS. of the Talmudic epoch as in the masoretic text. He maintains Wellhausen's theory that the employment of the vowel letters was